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THE CRISIS

Founded 1910

REG. U. S. PAT. OFF.

A RECORD OF THE DARKER RACES

Editor: James W. Ivy

Vol. 66, No. 9 **Whole Number 567**

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November, 1959

COVER

Marilyn Davis, Atlanta, Georgia, was both a summer visitor to New York City and an interested observer at the Jubilee Convention of the NAACP held in the Coliseum, July 13-19. Miss Davis is a student at the Booker T. Washington High School Atlanta.—*Jerry Jones Photo*

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NATIONAL BOARD CALLS FOR ALL-OUT RENEWAL CAMPAIGN

ATTENTION: NAACP OFFICERS, MEMBERS, AND WORKERS

At its meeting on September 14, the National Board of Directors adopted the following resolution:

> "The National Board of Directors NAACP strongly urges that NAACP units and leaders throughout the country give special attention to organizing and conducting fall membership renewal campaigns in order that we may realize our goal of one-half million members before the close of our 50th Anniversary year. The National Board further appeals to every interested man and woman, and particularly youth and the leaders of the Negro community throughout our Nation, to join hands with the NAACP in its effort to reach the 50th Anniversary Goal of 500,000 Members."

Your response to this appeal will be appreciated. Branch officers are asked to act immediately to set up Fall Renewal Campaigns and to enlist community-wide support through the enlistment of members who will canvass their neighborhoods, their churches, and friends for memberships and/or renewals.

WE NEED YOUR HELP

Each member can help by getting two or more additional members and reporting them through the local Branch or to the National Office for credit to the Branch before December 15. We count on your continued loyalty and support.

Sincerely yours,

ROY WILKINS
Executive Secretary

50th ANNIVERSARY MEMBERSHIP CAMPAIGN
GOAL: 500,000 MEMBERS

Fill Out and send to your local Branch or NAACP
20 West 40th Street, N. Y. 18, N. Y.

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CLASSES OF MEMBERSHIP

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■ This piece traces the striking similarities, during the early years, between the racial ideologies of Dr. Du Bois and Booker T. Washington

From "Conservative" to "Radical": the Ideological Development of W. E. B. Du Bois, 1885-1905*

By August Meier

OF the famous trio of Negro leaders — Frederick Douglass, Booker T. Washington and W. E. B. Du Bois—it is Du Bois who presents by far the greatest challenge to the biographer and to the student of intellectual history. No discussion of the complex and many-faceted nonagenarian can hope to be definitive. The following pages, therefore, simply present one interpretation of the evolution of Du Bois's thought on the race problem between the time he went to Fisk University in 1885 and the founding of the Niagara Movement twenty years later.

The basic thesis of these pages is that during the early part of his career Du Bois's philosophy exhibited many striking similarities to that of Booker T. Washington and that it was only beginning about 1901 that Du Bois gradually moved from a conciliatory to a protest ideology—or in the vocabularly of contemporaries, was transformed from a "conservative" into a "radical."

Booker T. Washington—to summarize his publicly stated ideology—believed that temporarily Negroes

DR. AUGUST MEIER, a frequent contributor to *The Crisis*, teaches history at Morgan State College, Baltimore, Maryland.

* This article is based chiefly on Dr. Du Bois's early articles and books (supplemented by information in his autobiography, "Dusk of Dawn") and upon Francis L. Broderick's notes on the Du Bois Papers, which are on file at the Schomburg Collection, New York City. (Du Bois's papers are at present unavailable for general use by scholars). Some use has also been made of a few contemporary books, of the files of the *New York Age*, Fisk *Herald*, and Boston *Guardian*, and of materials in the Booker T. Washington Papers.

would nave to "soft-pedal" the franchise and accept segregation. They should, he felt, turn to elevating themselves morally and economically —an effort in which industrial education would play a prominent role. Once Negroes, through thrift and industry, had attained an economic competence as entrepreneurs and "captains of industry," and had acquired middle-class respectability, discrimination would disappear and they would be accorded their constitutional rights. Washington insisted that for the present at least duties must take precedence over rights, and that Negroes must rely chiefly on themselves for their advancement. Only through self-help and racial solidarity, especially in economic affairs and through Negro support of Negro business, could Negroes arrive at the point where they would be respected as men and accepted as citizens. Thus while blaming Negroes for their condition, Washington also attempted to inculcate a race pride and a spirit of racial cooperation that would help to uplift the race and serve as an antidote to discrimination and oppression. Despite his own undercover political activity he continually stressed that political participation was secondary to economic uplift. In his efforts to conciliate the white South he acceded to the principle that poor and ignorant citizens might properly be disfranchised, but pleaded that literacy and property qualifications for the suffrage be equally applied to both races. Du Bois at first espoused practically all of these doctrines, although without Washington's flattering words for the southern white man.

SENSITIVE YOUTH

A proud and sensitive youth reared in a western-Massachusetts town, Du Bois had occasion to know the sting of prejudice and early realized that he was shut out from the world of most Americans by a "vast veil." He therefore found his years at Fisk University, which he attended from 1885 to 1888, an enriching experience among people in which he was thrilled to "recognize something inherently and deeply my own." For there he joined a "closed racial group with rites and loyalties, with a history and with a corporate future." At the same time, though thus glorying in the fact that he was a Negro, he yearned for the full recognition of his American citizenship.

By the time Du Bois received his A.B. from Fisk and entered Harvard as a junior in 1888, he recalled later, "the theory of race separation was quite in my blood," and the lack of social acceptance he found at Harvard did not disturb him. Yet a study of some manuscripts in his papers, written at the time, indicate that it was his sensitivity to discrimination that led him to view Negroes as a "nation'—Americans, but rejected in the land of their birth. Only in Europe, where he spent two years (1892-1894) studying before receiving his Ph.D. from Harvard in 1895, did his friendship with whites make "my own ideas waver."

Meanwhile, Du Bois had been expressing other viewpoints. Both as a correspondent for the *New York Globe* in the early 1880's and as editor of the Fisk *Herald* he displayed an interest in industriousness and ambition. Furthermore, while a

student at Fisk and Harvard and while a professor at Wilberforce University (1894-1896) Du Bois proved more than willing to meet southern whites half way. For example, at both Harvard and Wilberforce, he could, in a single speech, lash out at America's immoral and un-American treatment of Negroes (and at Harvard suggest that Negroes would revolt if other means failed), and at the same time adopt a conciliatory position. Since Negroes had not yet achieved what it took the Anglo-Saxons a millenium to do, they were not yet prepared to vote. Moreover, in view of southern political corruption and the dangers an ignorant vote posed for good government, he approved of educational qualifications for the ballot. What he objected to was not disfranchisement of the Negro masses, but of intelligent, law-abiding Negroes, and what he advocated was a franchise limitation fairly applied to both races, along with adequate educational opportunities for all. In 1891 it was reported in the *New York Age* that Du Bois had asserted that "the whole underlying idea" of the Federal Elections Bill (which proposed to defend the southern Negroes's right to vote in national elections by the use of federal troops) was wrong, for it was proposed on the assumption that

> law can accomplish anything. . . . We must ever keep before us the fact that the South has some excuse for its present attitude. We must remember that a good many of our people . . . are not fit for the responsibility of republican government. When you have the right sort of black voters you will need no election laws. The battle of my people must be a moral one, not a legal or physical one.

It was not surprising then that after Washington's Atlanta Exposition address in 1895, Du Bois wrote the *Age* suggesting that Washington's program might serve as the foundation for a solution of the race question.

HIS THEORY OF LEADERSHIP

Meanwhile, Du Bois was formulating his famous theory of leadership by a college educated élite, which he regarded as necessary for the advancement of any group. In an oration at Harvard he criticized the South's poorly developed system of higher education. On the one hand, he held that only a liberally-educated white leadership could perceive that, despite the justification for the overthrowing of the Reconstruction governments, to permanently disfranchise the Negro working class would lead to economic ruin. On the other hand a liberal higher education was needed to create an intelligent Negro leadership. Thus mere common-school and industrial training would never solve the race problem. Nor were Du Bois' educational views unrelated to his ethnocentric feelings. As he said at Wilberforce, the educated élite had a glorious opportunity to guide the race, by reshaping its own ideals in order to provide the masses with appropriate goals and lift them to civilization.

After two years at Wilberforce, Du Bois accepted a one-year research appointment at the University of Pennsylvania. Then in 1897 he became professor of sociology at Atlanta University, where he remained until 1910, teaching and editing the annual Atlanta University Studies of the American Negro.

At no time in his life did Du Bois place greater and more consistent stress upon self-help and racial solidarity than during the last four years of the century. Like Washington and many others at the time, he fused this emphasis with one on economic advancement. And like a few of his contemporaries, he synthesized it also with his educational program for the talented tenth. As Du Bois saw it, the race prejudice which isolated the Negro group and threw upon it "the responsibility of evolving its own methods and organs of civilization" made the stimulation of group cooperation "the central serious problem."

It was his appointment to the University of Pennsylvania that provided Du Bois with his long-awaited opportunity to begin a scientific study of the race problem. The resulting monograph, *The Philadelphia Negro* (1899), leaned toward the blame-the-Negro, self-help point of view, and stressed duties rather than rights. On the other hand, Du Bois did describe what it meant to be snubbed in employment and in social intercourse; and he judged that the Negro's participation in politics had been, in net effect, beneficial to the city and to the Negro himself. But above all he felt that Negroes must uplift themselves, and by racial cooperation open enterprises that would provide employment and training in trades and commerce. Whites had their duty to help; but society had too many problems of its own "for it to lightly shoulder all the burdens of a less advanced people." Negroes ought to constantly register strong protest against prejudice and injustice, but they should do so because these things hindered them in their own attempt to elevate the race. And Du Bois held that this attempt must be marked by vigorous and persistent efforts toward lessening crime and toward inculcating self-respect, the dignity of labor and the virtues of truth, honesty and charity.

Like Washington, then, Du Bois combined an enthusiasm for racial solidarity with one for economic development and middle-class virtues. Even at Wilberforce he had seemed to advise that Negroes, frustrated in their political aspirations, should turn to economic concerns, which after all were the most fundamental ones. In fact, he regarded college education as "one of the best preparations for a broad business life," and for the making of "captains of industry."

BUSINESS SUCCESS ADVOCATED

In a manuscript, dated 1898, Du Bois chided Negroes for being ashamed of themselves and held that success such as had been achieved by the English, the Greeks and other nationalities no more numerous than American Negroes, could be accomplished only through a badly needed cooperation and unity. In view of the poverty of the Negro and the economic spirit of the age, it was most important to achieve success in business. Because of race prejudice the major opportunity for such achievement lay in commercial activity based on Negroes pooling their earnings and pushing forward as a group. Negroes should patronize and invest their money in Negro-owned enterprises, even at a personal sacrifice, even if the higher prices of Negro stores operated in effect as a

tariff in one's own nation. Though their collective capital be small, thrift and industry would succeed even under the handicaps of prejudice. Under the circumstances a penny savings bank would be more helpful than the vote. In short, as the resolutions of the Atlanta University Conference on The Negro in Business (1899) declared: "We must cooperate or we are lost. Ten million people who join in intelligent self-help can never be long ignored or mistreated."

It should be noted that during the *fin-de-siècle* years, Du Bois did not give up all interest in political rights, though like perhaps the majority of articulate Negroes of the day he was willing to comprise the matter. He was one of those who in 1899 petitioned the Georgia legislature not to pass the Hardwick disfranchisement bill, though like Washington he was willing to accept an educational and/or property qualification as long as free school facilities were open to all.

During this period also Du Bois was more emphatic than at any other time about the value of racial integrity. In 1897 there appeared in the *Atlantic Monthly* the statement of ethnic dualism that later graced the opening pages of *The Souls of Black Folk*. "One ever feels his two-ness," he said, "an American, a Negro, two souls, two thoughts, two unreconciled strivings, two warring ideals in one dark body. The American Negro's history has been characterized by "this longing . . . to merge his double self into a better and truer self," without losing his identification as either a Negro or an American, since both had much to teach the world.

More extreme was an address on "The Conservation of Races," given the same year, before the newly organized American Negro Academy. In it he asserted that there existed subtle psychic differences which had definitely divided men into races. Like contemporary racists he was certain of the universality of "the race spirit," the most important factor in human progress. Each race had a special ideal: the English, for example, had individualism as theirs, while the Germans made contributions in philosophy and science. Similarly, "for the development of Negro genius . . . only Negroes bound and welded together, Negroes inspired by one vast ideal, can work out in its fulness the great message we have for humanity."

THE NEGRO'S DILEMMA

To those who argued that the Negroes's only hope lay in amalgamating with the rest of the American population, Du Bois admitted that they faced a "puzzling dilemma." Every thoughtful Negro had at some time asked himself whether he was an American, or a Negro, if he could be both; whether, by striving as a Negro he was not perpetuating the gulf that divided the races, or if Negroes "have in America a distinct mission as a race." Du Bois's solution was what is now called cultural pluralism. Negroes were American by birth, in language, political ideas and religion. But any further than this "our Americanism does not go. At that point we are Negroes, members of a vast historic race . . ., the harbinger of the black tomorrow that

is yet destined to soften the whiteness of the Teutonic today." Since they had given America its only native music and folk stories, "its only touch of pathos and humor amid its mad money-getting plutocracy," Negroes had the duty of maintaining their physical and spiritual identity; "as a race we must strive by race organizations, by race solidarity, by race unity, to the realization of the broader humanity which freely recognizes differences in men, but sternly deprecates inequalities in their opportunity of development." Despised and oppressed, the Negroes's only means of advancement was a belief in their own great destiny, "that out of the blood and dust of battles will march a victorious host, a mighty nation, a peculiar people, to speak to the nations of the earth a Divine truth that should make them free." Washington, it should be pointed out, while advocating race pride and race integrity, did not paint such colorful pictures, did not glory so much in the idea of a distinctive Negro culture (though he was always proud of the spirituals or "plantation melodies"). Nor did he exhibit Du Bois's sense of identification with Africans, evident in Du Bois's advocacy of "pan-Negroism" in this same address.

During the last years of the century also, Du Bois developed, at considerable length, his educational theories, attempting to construct "a rational system of Negro education" by reconciling the two widely diverging tendencies of the day—training for making a living and training for living a broad life. All agreed, he said, on the necessity of universal common-school training, and on the contribution Hampton and Tuskegee had made in stressing the building of an economic foundation, the freedmen's primary concern. He agreed that originally more emphasis had been placed on college training than the eonomic condition of the race warranted, but held that unfortunately only three or four schools now made broad culture their chief aim. This was particularly deplorable because the isolation of the Negro community, which was dependent on its own organizations and which was developing its own group consciousness, made imperative the indigenous leadership of a college trained élite. There was, therefore, a place for all three types of education: common schools with manual training for the masses; trade schools for future artisans; and two or three well-equipped colleges to provide a liberal education, to serve as centers for scientific study of the race problem, and to train professional and business men who would advance the masses economically and culturally.

CONCILIATORY TACTICS

There were thus remarkable similarities between Du Bois and Washington during the late nineties—a period when more Negro leaders than at any other time adopted a conciliatory tactic. Both men tended to blame Negroes largely for their condition, and both emphasized self-help and duties more than rights. Both placed economic advancement before universal manhood suffrage, and both were willing to accept franchise restrictions based not on race, but on education and/or property qualifications equitably applied. Both believed in racial integrity and

racial solidarity, though Du Bois was more clearly a cultural pluralist than Washington was. Finally, it should be stressed that Du Bois was more outspoken about injustices than Washington was, did not flatter Southern Whites, and differed sharply with Washington in advocating the cause of higher education.

The years 1901-1903 were years of transition in Du Bois's philosophy, years in which he grew more critical of industrial education and more alarmed over disfranchisement. Writing in 1901, he engaged in sharp protest against the southern race system, even while recognizing that Negroes must adjust to it. He complained of the denial of economic opportunity, and bemoaned the lack of contact between the races that increased prejudice by preventing the best classes of both races from knowing each other. Yet he felt that since Negroes must accept segregation, the road to uplift and economic improvement lay in the development of college-educated leaders, "black captains of industry and missionaries of culture," who with their knowledge of modern civilization could uplift Negro communities "by forms of precept and example, deep sympathy and the inspiration of common kindred and ideals." On the other hand, Du Bois felt that Negroes could no longer acquiesce in disfranchisement. He did not object to "legitimate efforts to purge the ballot of ignorance, pauperism and crime," and he freely conceded that it was "sometimes best that a partially developed people should be ruled by the best of their stronger and better neighbors for their own good," until they were ready to stand on their own feet. But since the best people were not in power, and since the dominant opinion of the South openly asserted that the aim of the disfranchisement laws was the complete exclusion of Negroes from politics, the ballot was absolutely necessary for the Negro's safety and welfare.

During 1902 and 1903, Du Bois developed further his educational views and the theme of the talented tenth. He agreed that it was most important to train Negroes to work, and he conceded that industrial schools would play an important role in achieving this end. He also spoke with approval of the way in which industrial education had served as a platform for compromising the differences between the races and sections. Yet he had now come to criticize the excessive insistence of industrial schools upon the practical; the unfortunate opposition of their advocates toward higher education; the fact that industrial schools were preparing their students in obsolete crafts; and the fact that they produced few actual artisans. Du Bois defended Negro colleges from charges that they had erred in training school teachers and professional men before turning to industrial work. He pointed out that historically the European university had preceded the common school, and that out of the liberal arts institutions came the backbone of the teaching force of the Negro common schools and of industrial schools like Tuskegee, where almost half of the executive council and a majority of the department heads were college graduates. All races had been civilized by their exceptional men; "the problem of education, then, among Ne-

groes, must first of all deal with the Talented Tenth."

FUNDAMENTAL DISAGREEMENT EMERGES

It is evident that Washington and Du Bois had come to disagree not only in their educational philosophy, but also on the fundamental question of the immediate importance of the ballot. Furthermore, by 1903 Du Bois was not only pleading for higher education, but had begun to criticize the work of the industrial schools. Both men spoke of "captains of industry," but where the Tuskegeean emphasized economic skills, the Atlanta educator stressed a high grade of culture. And unlike Washington, Du Bois had come to believe that educational and property qualifications for voting would not be equitably applied and that, therefore, Negroes must now frankly face the fact that disfranchisement was intended to be complete and permanent. True, Du Bois never gave up his belief that in the face of white prejudice and discrimination, group solidarity was necessary, especially in economic matters (though he came to advocate socialistic cooperative enterprises, rather than the development of Negro capitalists). But all that really remained to make the two men irreconcilable ideological opponents was for Du Bois to advocate the importance of protest rather than accommodation. This he did in his opening attack on Washingon in 1903.

During the 1890's Washington and Du Bois had been on cordial terms. Upon returning to the United States from Germany Du Bois turned down an offer from Tuskegee because he had already accepted one at Wilberforce. Again in 1896, 1899, and as late as 1902, Du Bois seriously considered invitations to Tuskegee. And his correspondence with Washington, his articles and his speeches, exhibited his sympathetic interest in Washington's work. In 1901, it is true, in an article that in several respects anticipated his treatment of Washington in *The Souls of Black Folk* two years later, Du Bois had mildly criticized the Tuskegeean. At that time he had held that some of the most prominent men of the race regarded the Hampton-Tuskegee program as only a partial approach to the race problem, because they also stressed the highest aspirations of the Negro, advocated college education and believed that Negroes should enjoy the suffrage on equal terms with whites. But as late as July, 1902, the anti-Tuskegee Boston *Guardian* denounced Du Bois for siding with Washington in the struggle between the radicals and conservatives for control of the Afro-American Council at its convention that year. "Like all others who are trying to get into the bandwagon of the Tuskegeean, he is no longer to be relied upon," declared the editor, Monroe Trotter.

Kelly Miller has asserted that Trotter wove a "subtle net" around Du Bois and captured him for the radical cause. It would be difficult to test the truth of this statement. Certain it is, however, that by January, 1903, Trotter was praising Du Bois as a brilliant leader who, despite temptations, "has never in public utterance or in written article, betrayed his race in its contest for

equal opportunity and equal rights." Du Bois himself has recalled that after 1900 he was gradually growing more disturbed about Washington's leadership, though this was less because of ideological differences (which he remembered as being mainly in emphasis) than because of Washington's immense power over political appointments, over philanthropic largesse, and over the Negro press, served to stifle protest against segregation and disfranchisement. Whatever his actual motivation for criticizing Washington, however, Du Bois's first full-blown public attack on the Tuskegeean was confined to ideological issues.

PARADOXES IN WASHINGTON POSITION

Du Bois, in attacking Washington in his famous essay, "Of Booker T. Washington and others," in *The Souls of Black Folk*, criticized the Tuskegeean because his policy "practically accepted the alleged inferiority of the Negro," allowed economic concerns to dominate the higher aims of life, and preached a "submission to prejudice." Although Washington had made some statements about lynching and the franchise, generally his speeches purveyed the "dangerous half-truths" that the Negro's lowly condition justified the South's attitude and that the Negro's elevation must depend chiefly on his own efforts. Du Bois perceived paradoxes in Washington's attempt to make Negroes businessmen and property owners without the protection afforded only by the ballot; in his preaching self-respect while counselling accommodation to discrimination; and in his advocacy of industrial and common schools while deprecating the colleges that trained their teachers. Furthermore, Washington's propaganda had undoubtedly hastened the disfranchisement, the increased segregation and the lessened philanthropic concern for higher education that had accompanied his ascendancy.

Washington's popularity with whites, Du Bois held, had led Negroes to accept his leadership, and criticism had been stilled. The time was ripe, therefore, for the "thinking classes" to undertake their responsibility to the masses by speaking out. To Du Bois it was clear that "relentless color-prejudice is more often a cause than a result of the Negro's degradation," and that Negroes could not gain their rights "by voluntarily throwing them away and insisting that they do not want them," but that they must agitate constantly against all forms of discrimination.

Du Bois had indeed shifted from his conciliatory stand of the nineties. Yet, attempts at cooperation between him and Washington were not quite at an end. In the summer of 1903 Du Bois spoke at Tuskegee. The two men also continued their collaboration, begun in 1902, in negotiating with the railroads and the Pullman Company to end the exclusion of Negroes from sleeping cars. Nevertheless, after Trotter's arrest for heckling Washington at a Boston meeting in August, 1903, Du Bois was — with reservations — lining with the radicals. He did not, he said, agree with Trotter's intemperate tactics, but he admired his integrity and purpose, which were especially needed in view of Washington's backward steps.

Du Bois was one of the leading

participants in the conference of Negro leaders, sponsored by Andrew Carnegie, that met at New York in January, 1904, in an effort to reconcile Washington and his critics. At the conclusion of the conference Du Bois was satisfied with Washington's confidential statement of his over-all aims. Du Bois served on The Committee of Twelve for the Advancement of the Negro Race, which had been organized at the conference, and participated in its unsuccessful efforts to settle the Pullman car matter. However, he soon became dissatisfied with the program Washington proposed for the committee and resigned. The following years he was the individual chiefly responsible for inaugurating the Niagara Movement,

Thus the shift in Du Bois's philosophy that led him to openly criticize Washington in 1903, soon thereafter made him the leading spokesman of the radical opposition to the conservatism of Tuskegee, and within two years had started him on the road away from his career of scholarship toward a career as protest leader that culminated in his appointment as editor of the *Crisis* in 1910.

MEMBERS OF THE MARTHA CHAPTER, *#26, of the Bethlehem Grand Chapter, O. E. S., Brooklyn, N. Y., which recently enrolled as an NAACP life member through the Far Rockaway branch. In center, Sister Tammer Screven, W.M., presents a $250 check to Lavine Freedman, Far Rockaway branch president.*

Joseph Rosenfield, chairman board Younkers Department Store, Des Moines, Iowa, receives his store's NAACP life membership plaque from Ike Smalls, life membership chairman of the Des Moines branch.

Two members "Order of Business Efficiency," Washington, D. C., make final payment on their club's NAACP life membership to Dr. W. Montague Cobb, NAACP board member. Olin Campbell, NAACP field secretary, stands at right.

Rev. Curtis Williams (L) receiving an application for NAACP life membership from Thomas Farrow, a representative of the New Castle, Pa., branch.

Dr. Harry Perry (2nd from L) is being presented an NAACP life membership plaque by Richard McClain, NAACP chief accountant, at the 18th anniversary of the Port Chester-Rye branch.

Mrs. Richard Caroll (L), of the Alpha Kappa Alpha Sorority, presents a $500 NAACP life membership check to Mrs. Ann Cole, secretary of the Dauphin County, Pa., branch.

Mayor Thomas P. Costin, Jr. (L) of Lynn, Mass., accepts membership in the local NAACP branch from Matthew Carrington (R), solicitor, in the presence of Rev. Toussaint Davis, pastor of the Zion Baptist Church.

Newly installed officers and board members of the Glassboro, N. J., branch. Samuel Williams (4th from L), member NAACP national board, made the installation address and installed the officers.

Mrs. Margurite Belafonte (center) crowns two top North Carolina NAACP "Mothers of 1959" during an FFF rally in Raleigh, where she was the principal speaker. The mothers are Mrs. Ruth Morgan (L), who raised $400, and Mrs. A. Abraham, who raised $600.

Eunace Woodson (L) presents NAACP life membership plaque to Mrs. Victoria Powell, president Brooklyn, N. Y., chapter National Association of Negro Business and Professional Women's Clubs. Others pictured are Mrs. Marie Harrison, national NANBPWC president, and Mrs. Margaret Reed (R), financial secretary.

Thomas Adams, president of Manhattan Employees Benevolent Society, Richmond, Va., makes initial payment on NAACP life membership on behalf of MEBS to Dr. J. M. Tinsley (L), chairman Virginia State Conference life membership committee.

Rev. J. Q. Jackson makes $100 payment to Mrs. Regina Black on New England Baptist State Conventions' NAACP life membership in presence of Convention president Rev. E. T. Lewis (2nd from R).

The St. Paul Union Depot Red Caps, Lodge 6328, St. Paul, Minn., makes initial payment on its NAACP life membership. Huron Shelton presents the check to branch president Leonard Carter (R) in the presence of Lodge president Nelson Briley.

A. Hansen Studio

CHARLES WALTERS, *president of the New York City Hampton Alumni Club, Inc., accepts the Club's life membership plaque from Mildred Bond, NAACP life membership campaign worker, during one of HAC's monthly meetings.*

Looking and Listening . . .

RAISED I. Q. SCORES

A REPORT of the State of Connecticut Commission on Civil Rights reveals that living in Connecticut for ten or more years and attending its integrated public schools raises the average I. Q. scores of Negro teen-agers by 7 points.

Negro and white teen-agers in Connecticut have been the subject of an intensive two-year study by the Commission. Nearly 100 per cent of the white young people studied were born in New England or the Middle Atlantic States, whereas every third Negro youth had come to Connecticut from the South.

According to Judge Irwin E. Friedman, the Commission's chairman, the study was undertaken to determine what proportion of Negro boys and girls were leaving high school before graduation, their reasons for doing so, and the employment opportunities open to them. Although recent years have seen many studies of school withdrawals, comparisons by race have been rare and fragmentary.

Findings of the Connecticut study are based on the school records of 1055 pupils in twelve junior and senior high schools located in Hartford, New Haven, Bridgeport, and Waterbury, the cities in which more than half of the state's Negro families live, and on home interviews with some 850 teen-agers and their parents.

The 234 Negro students who withdrew from these schools during the 1956-57 school year were compared with equal numbers of Negroes who continued in school, white students who dropped out, and whites who continued. The project was directed by Dr. Henry G. Stetler, research supervisor for the Commission. The Commission's research committee is chaired by Elmo Roper.

The dropout rate for Negroes was found to be about 60 per cent greater than that for whites during the year 1956-57. Over a four-year period, if the rate remained constant, about 36 per cent of the whites and 56 per cent of the Negroes would have left school. The Federal Office of Education recently reported that 37.5 per cent of all pupils who enrolled in high schools in the United States in 1947 did not graduate in 1951.

Lack of interest, financial difficulties, and poor academic performance were the reasons most often given by both Negroes and whites for leaving school. An analysis of school records shows virtually no difference between the racial groups as to school adjustment and disciplinary difficulties. The differences occurred between the total dropout and non-dropout groups regardless of race.

In general, the family situations (income, occupation and education of parents, home stability, and residential mobility) of Negro dropouts and non-dropouts were more similar than those of white dropouts and non-dropouts. The white non-dropouts enjoyed a strikingly more advantageous home situation that any of the other groups, in spite of the fact that the high schools studied did not include students from the wealthier suburban areas.

On the average, the home situation of Negro pupils remaining in school was roughly comparable to that of white pupils who had left school. However, the incidence of broken homes and marginal income was higher in the families of the Negroes who remained in school than for the white pupils who had dropped out.

In terms of economic motivation for remaining in school at age 16, an important finding of the study is that the average weekly income (and correspondingly, the kind of job from which that income was derived) of Negro families in which parents had completed high school, college, or professional school was nearly identical with that of white families in which neither parent had gone beyond the eighth grade.

Fewer than one white teen-ager in ten left school without talking it over with an adult, but a quarter of the Negro dropouts reported that they had discussed their plans with no one. School counselors were consulted by nearly a third of the white dropouts and less than a sixth of the Negro dropouts. More than half of all the dropouts wished they had remained in school.

The employment outlook was not rosy for either the white or Negro young person who left school early, but in a situation with no racial discrimination the job opportunities should have been the same. However, white students in the year after leaving school found more and better jobs than the Negroes, who were most often employed in unskilled occupations. Half of the white girls aspired to clerical occupations, and 57 per cent of them had actually been so employed; 33 per cent of the Negro girls had expressed such avocational preference while in school, but only 4 per cent had been so employed. Among the boys, 7 per cent of the white and only 1 per cent of the Negro group were receiving apprentice training.

RAMPANT DISCRIMINATION

JOHN J. O'Connor, the "Washington Reporter" of the *Interracial Review* reports (in the September, 1959 issue, which incidentally is a "Housing Issue") on "another three-week Institute on Human Relations and Intergroup Understanding at American University," Washington, D.C. After describing the racial composition of the students, the majority of whom were Negro women schoolteachers, and some of the problems studied, he adds:

Another revelation was the discrimination practised against Negros by large insurance companies. It was news to me that some companies, for many years, refused to write Negro insurance. One student said that he was turned down recently by a large insurance company for three reasons. He was not married. The quota for Negroes had been filled for the month he applied.

He lived in Zone 12 and no insurance was being written in Zone 12 because Zone 12 had a bad insurance record.

Another Negro student complained that she had been a member of a nationally known automobile association for three years. When she applied to renew the insurance on her car, she was turned down because she lived in Zone 10 and no more automobile insurance was being written for anybody living in Zone 10. For three years the student never had an accident. It was just too bad that she happened to live in Zone 10.

Everybody knows that discrimination against racial minorities is rampant in our society. But few white people have any idea of the various ramifications of racial prejudice. We take it for granted that the same services which are easily available to white people are also available to colored people. This just ain't so. There is a concentration of attention these days on discrimination in job opportunities, voting and housing. This is just the beginning of racial discrimination. Few of us are fully aware of the total gamut of racial prejudice. It is a good thing that these hidden areas of discrimination are now, at long last, being brought to light. A human relations workshop is one important medium of public enlightenment.

"HUMAN MATHEMATICS"

DR. L. K. Jackson, minister of St. Paul Baptist Church, Gary, Indiana, says this, among other things, in a recent open letter to President Eisenhower:

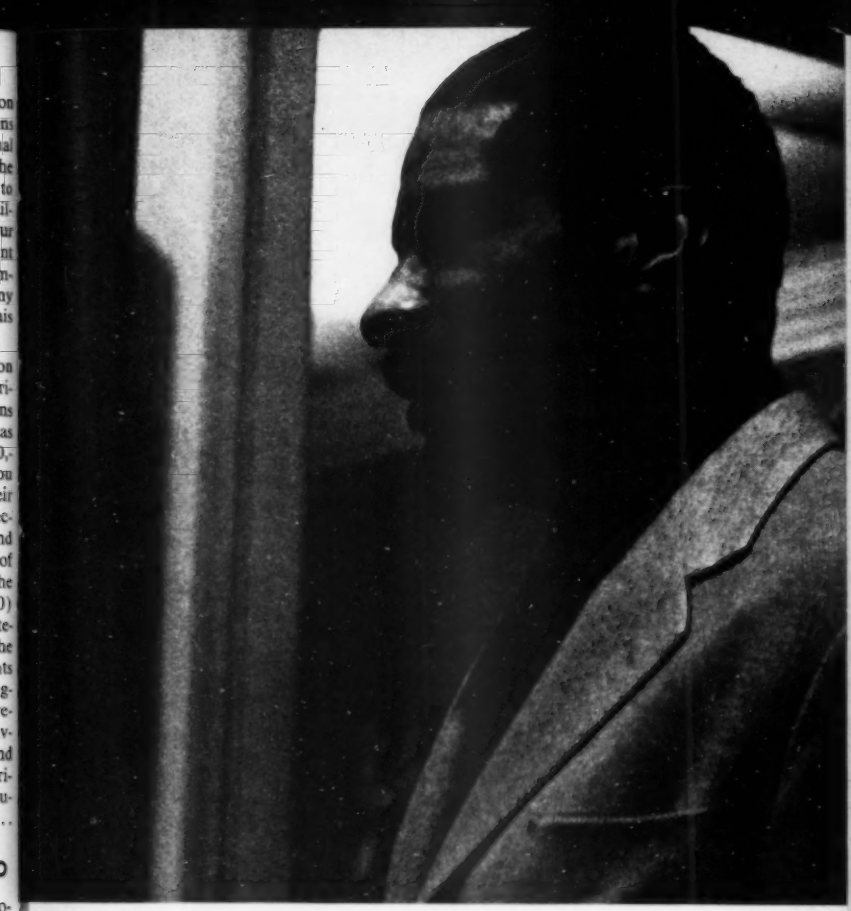
Mr. President, I think you will agree with me that race prejudice is the most deadly, cancerous and contagious disease with which the nation and the world is infested.

It is causing more tension, disunity, confusion and animosity at home than can be estimated in terms of human mathematics. It is doing our nation more harm abroad than all the billions we are spending on foreign aid, mutual aid and all other aids trying to get the uncommitted nations of the world to accept our political persuasion and philosophy of life in doing good. Your silence and inactivity on this one point is doing the nation and the world immeasurable harm, and is causing many to wonder where you stand on this great, moral issue.

The freedom of seventeen million (17,000,000) of your most loyal, patriotic and faithful, colored citizens should be just as important to you as the freedom of the two million (2,000,000) Germans in West Berlin; and you should be just as concerned about their freedom as you were about the protection of the straight-forward, honest and upright labor leaders and members of the union. If you could appeal for the protection of two million (2,000,000) Germans in West Berlin as passionately as you did and could deliver the masterpiece you delivered a few nights ago against the activities of the gangsters and racketeers in the labor movement, Why in the name of high heaven can you not go on the air and appeal to the decent citizens of America to take a stand against race prejudice, and for universal brotherhood. . . .

HOLLYWOOD'S PHONY NEGRO

SCREEN portrayals of Negro-white relations are usually false and leave their supposed subject of interracialism "vague, inconclusive, and undiscussed," charges Albert Johnson, assistant editor *of Film Quarterly* (Fall 1959), published by the University of California Press, in a piece titled "Beige, Brown, or Black." He points out: "The U. S. Motion Picture Code's rule regarding the depiction of Negro charac-



Steve Harder

HERBERT GENTRY, *the American painter, is now exhibiting in the most fashionable gallery of modern art in Stockholm, Sweden. After his exhibit closes, he will return to Paris, where he has lived for eleven years (with occasional visits to the United States).*

ters, notoriously outdated, has only managed to keep in effect a rigidly stereotyped view of a race whose economic and intellectual status has risen to such a degree since 1919 that one tends to look upon most Negro screen actors as creatures speaking the language of closet-drama."

To prove his point Mr. Johnson analyzes race relations as shown in recent movies such as *Island in the Sun* (1957), *Kings Go Forth* (1958), the remake of *Imitation of Life* (1959), *The World, The Flesh and the Devil* (1959), *Night of the Quarter Moon* (1959), and others.

He points out that Hollywood has seized upon miscegenation or possible miscegenation as a new source of thrills. Although David Boyeur (Harry Belafonte) and Mavis (Joan Fontaine), in *Island in the Sun,* are supposed to be in love with each other, "there were no love scenes between the two." *Night of the Quarter Moon,* he points out, "only belabors the question of intermarriage." Even the attempt to arouse "genetic alarm" is not forthright; it is done with the sniggering evasiveness of the woman partner that she is one-quarter Portuguese-Angolan instead of plain Negro.

However, he notes that Hollywood so far has almost always falsified its portrayals of Negroes on the screen, relying on distasteful stereotypes. Films have been particularly careful, he says, not to show any Negro-white intimacies that might offend Southern exhibitors.

Johnson maintains that the movie image of the American Negro is decades behind the times. Hollywood, he suggests, should hire Negro screen-writers capable of producing real Negro characters, not just caricatures.

He also notes that Hollywood casting has steered away from putting Negro actresses in roles of Negro girls who are "passing" in the white world. The whole idea is handled with "farcical clichés," he says. For instance, it was ridiculous, he declares, for Jeanne Crain to be cast as "Pinky." He concludes that if Hollywood deals with race relations, as it should, the job should be done with more artistic integrity and less beating around the bush.

IN PARTIBUS INFIDELIUM

THIS item, which we have lifted from *Droit et Liberté* (Paris, September, 1959) is further comment on the seemingly immemorial imbecility of *Homo sapiens.*

"The Belgium newspaper *Le Soir* complains that many of its readers have been receiving a throwaway with the following paragraph:

'Do you know that the enrollment of Flemish-speaking children in French schools hinders your children's education? Flemish children demand greater attention from their teachers, and they therefore interrupt and retard the normal school program. It is your children who are the victims. Protest against the presence of Flemish-speaking children in your schools.'

"What would the amazing Governor Orval Faubus of Little Rock fame do about this—a school in Brussels?

"If the existence of two languages in Belgium [Flemish and French] poses a problem, this is surely the wrong way to solve it."

MRS. PAULINE CARRUTHERS, *representing the P. M. Interlude Girls Civic and Social Club, Kansas City, Mo., presents her Club's $500-NAACP-life-membership check to Judge Carl Johnson during the annual kick-off meeting of the Kansas City branch's 1959 membership campaign.*

Cecil Williams

SOUTH CAROLINA STATE CONFERENCE—*Dr. H. A. Hogan, Rock Hill, S. C., presents Mrs. Margurite Belafonte a check for a $500 NAACP life membership. Others pictured are (L) Dr. Dewey Duckett, chairman state conference life membership committee, and Rev. I. DeQuincey Newman (R), president of the S. C. conference.* BOTTOM: *Dr. Harlowe Caldwell, Orangeburg, S. C., presents his $500 NAACP life membership check to Mrs. Belafonte in the presence of Rev. Matthew McCollum (L), president of the Orangeburg branch, and Rev. I. DeQuincy Newman (R).*

Notice of Nominations to the Board of Directors of the NAACP

These persons have been nominated by the Nominating Committee for the three-year term ending December 31, 1962:

HON. THEODORE BERRY

Cincinnati, Ohio. Attorney. Member of the Board since 1945. Formerly held positions in Cincinnati of Vice-Mayor, Assistant Prosecuting Attorney, member of City Council. Former president of Cincinnati Branch. Life member of the Association.

DR. ALGERNON D. BLACK

New York City. Member of the Board since 1951. Leader of Ethical Culture Society. Member of Committee on Administration. Life member of Association. Chairman National Committee Against Discrimination in Housing.

DR. RALPH J. BUNCHE

New York City. Member of the Board since 1950. Undersecretary, United Nations. Former UN Mediator for Palestine. Recipient Nobel Peace Prize 1950. Former Director Trusteeship Division, UN. Subscribing Life member.

MR. KIVIE KAPLAN

Boston, Mass. Member of the Board since 1954. Co-Chairman with Dr. Benjamin Mays and Jackie Robinson of the National Life Membership Committee. Life member. Active member of executive committee of the Boston Branch.

DR. J. LEONIDAS LEACH

Flint, Mich. Physician. Member of the Board since 1951. Life member.

HON. HERBERT H. LEHMAN

New York, N. Y. Member of the Board since 1921. Regular contributor to the Association over the years. Formerly Director UNRRA, Governor of New York State and United States Senator from New York.

MR. ALFRED BAKER LEWIS

Greenwich, Conn. Member of the Board since 1939. Treasurer of the Association. Business man. Life member. Member NAACP Committee on Branches, Budget Committee, Committee on Administration. Co-chairman of successful Committee for a Connecticut FEPC.

Z. ALEXANDER LOOBY, ESQ.

Nashville, Tenn. Member of Board since 1954. Legal Redress Committee, State of Tennessee. Participated in Columbia, Tenn., riot cases, Uni-

versity of Tennessee, and other cases. Member Nashville City Council. Subscribing life member.

DR. BENJAMIN E. MAYS

Atlanta, Ga. Member of the Board since 1951. Co-Chairman Life Membership Committee, President, Morehouse College, Atlanta, Ga. Life Member.

DR. JAMES J. MCCLENDON

Detroit, Mich. Member of the Board since 1945. Physician and surgeon. Former president, Detroit Branch. Life member.

MR. JACKIE ROBINSON

North Stamford, Conn. Member of the Board since 1958. 41st Spingarn Medalist for his "superb sportsmanship, his pioneer role in opening up a new field of endeavor for young Negroes and his civic consciousness." Life member of the Association and Co-Chairman of the Life Membership Committee.

MRS. ELEANOR ROOSEVELT

New York City. Member of the Board since 1945. Former Chairman Commission on Human Rights of the UN and U.S. Representative to the UN Assembly in 1949. Writer. Life member.

MRS. J. E. SPINGARN

New York City. Member of the Board since 1939. Widow of Joel E. Spingarn, former president of the NAACP and one of the original incorporators, and donor of Spingarn Medal. Life member.

MR. JAMES STEWART

Oklahoma City, Okla. Businessman, former newspaperman. Past president of the Oklahoma City Branch and board member of the Oklahoma State Conference. Subscribing life member. Long-time NAACP leader.

DR. J. M. TINSLEY

Richmond, Va. Member of the Board since 1942. Dentist. Civic and fraternity leader. Life member. Former president Virginia State Conference of Branches.

MRS. JESSIE VANN

Pittsburgh, Pa. Member of the Board since 1948. Publisher and Treasurer of the Pittsburgh Courier Publishing Company. Subscribing life member.

The new nominee for the Board on this list is:

Mr. James Stewart, Oklahoma City, Oklahoma

Article II of the Constitution provides as follows:

"3 (b) Independent nominations may be made by petitions signed by not less than thirty (30) members of the Association in good standing by filing the same with the Executive Secretary *not later than November 1* of each year. The Executive Secretary shall send to each branch of the Association, not later than November 15 of each year, a ballot containing the nominations of the Nominating Committee, plus the nominations by independent petition. Each branch at its annual meeting shall by a vote of the members present, make its choices for the members of the Board of Directors. The said choices shall be marked upon the ballot submitted by the Executive Secretary and the said ballot shall be signed by the president

and secretary of the branch and must be returned to the national office not later than December 31 of each year. The said ballots shall be held by the Executive Secretary in a safe place until the annual meeting.

"(c) At each annual meeting the said ballots shall be opened by a committee selected at said annual meeting and counted on the following basis:

	Members			*Votes*
Branches of from	50	to	100*	2
	100	to	500	3
	500	to	1,000	4
	1,000	to	2,500	5
	2,500	to	5,000	6
	5,000	to	10,000	8
	10,000	to	20,000	9
Over	20,000			10

"Any ballot or ballots containing the name or names of any persons for election to the said board not nominated in accordance with the Constitution** shall be void."

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*"On May 13, 1957 the Board of Directors voted to interpret this table so as to make each numerical class inclusive at its upper limit: e.g., a Branch of 100 members has (2) votes (or voting delegates); a Branch of 500 members has (3) votes (or voting delegates); and so on."

** All references to constitution are to NAACP Constitution or *Blue* Book.

CLARENCE HOOPER, *president of the Ten Tall Men's Business Club, Inc., presents an initial NAACP life membership payment of $250 to Mrs. Dorothy DeLisser of the NAACP national office. The presentation was made during the Club's eighth annual dance at Manhattan Center, New York City.*

Cecil Layne

THIS WE PLEDGE: that the full strength of NAACP will continuously be focused on the fight for freedom

LIFE MEMBERSHIP COMMITTEE

KIVIE KAPLAN JACKIE ROBINSON DR. BENJAMIN E. MAYS

CO-CHAIRMEN

Kelly Alexander
George A. Beavers, Jr.
Bishop W. Y. Bell
Dr. George D. Cannon
Dr. W. Montague Cobb
Nathaniel Colley
Hon. Hubert T. Delany
Earl B. Dickerson
Mrs. Arthur H. Frederick
Dr. S. Ralph Harlow
Bishop Eugene C. Hatcher
Hon. Carl R. Johnson
Dr. Mordecai Johnson
Dr. Robert H. Johnson
Mrs. Daisy E. Lampkin
Dr. J. Leonidas Leach
Hon. Herbert H. Lehman
Mrs. Rose Morgan Louis
Bishop Edgar A. Love
Dr. James J. McClendon
Dr. Maurice Rabb
A. Philip Randolph
Walter Reuther
Mrs. Eleanor Roosevelt
Mrs. Nellie G. Roulhac
Ike Smalls
Dr. Alfred E. Thomas, Jr.
Frederick N. Weathers
Mrs. Pauline F. Weeden

THIS

WE ASK OF YOU: that you Join as a LIFE MEMBER the one organization that fights discrimination everywhere all the time

I wish to become a Life Member of the NAACP.

☐ I enclose check for $..... as first payment toward a Life Membership.

☐ I enclose a check for $500.00 for full Life Membership.

Name.....

Street.....

City and State.....

Annual installments of as little as $50.00 or more, sent to either your local branch of NAACP or the New York headquarters, can make you a Life Member in this vital crusade.

Send to
your local branch
or the
N.A.A.C.P.
20 W. 40th St.
New York 18, N. Y.

Editorial

PUPIL PLACEMENT LAWS

ON October 12, 1959, the United States Supreme Court refused to review two lower federal court decisions which upheld the validity of the North Carolina Pupil Placement law. This statute requires Negroes seeking to enjoy the benefits of the Supreme Court's decisions of 1954 outlawing school segregation to follow certain specified procedures, and the federal courts have held that these procedures must be exhausted before a Negro complaining of school segregation can have a real basis for instituting legal action in the federal courts against the school boards.

This decision is a momentous one and will have serious effects on the whole progress of desegregation throughout the South. Pupil placement laws are designed to legalize token integration and to evade full desegregation of the public schools. They shift the burden of the implementation of the Supreme Court's decision from school authorities, where it belongs, to Negro parents. Pupil placement statutes have been adopted in Alabama, Arkansas, Florida, Louisiana, North Carolina, Tennessee, Texas and Virginia since 1954. While there is no mention of race in these statutes, they empower school board officials to assign pupils to schools on the basis of very imprecise data. Some of the criteria for pupil assignment are "aptitude of the child . . . availability of transportation, available room and teaching capacity . . . ability of pupil . . . psychological qualification of the pupil . . . adequacy of the pupil's academic preparation for admission to a particular school and curriculum."

ON the surface there is nothing wrong with pupil placement regulations as such. The crux of the problem raised by the two North Carolina cases is the administration of the law. If school boards applied pupil assignment regulations indiscriminately and assigned all children to schools based upon criteria in the statutes (which one would think established constitutional doctrine would require), this would mean the end of effective segregation in the public schools. School boards do not apply pupil placement statutes in this manner, however. Instead, they assign Negro and white children to segregated schools as was done before 1954. It is only when a Negro child

complains about his assignment that the pupil assignment procedure comes into play. Thus, the majority of Negro children are kept in segregated schools. Those who object to their assignment are required to pursue the administrative remedies which the statute provides. In North Carolina, where the law was conceived as a brake upon full-fledged desegregation, only a handful of Negroes have been permitted to attend non-Negro schools in the five years since the 1954 decision.

Pupil placement laws have been effective because in each locality up to now only a few Negroes have sought reassignment out of the segregated schools. When Negroes seek reassignment in large numbers, however, to nonsegregated schools, the effectiveness of pupil assignment procedure as a device to frustrate desegregation will end.

THE Supreme Court's action of October 12, therefore, makes it clear that effective school desegregation will occur only if the mass of Negroes join together to effectuate that goal in every community. Negro parents must band together to learn how to protest school assignments under pupil placement regulations and prepare to take steps, en masse, to protest to school boards and eventually to the federal courts the continued segregation of their children. If school boards are faced with the processing of hundreds and of thousands of complaints coming from Negro children, they must either assign a growing number of them to nonsegregated schools or be faced with the prospect of having the whole scheme upset by the courts.

What Negro parents must demand is the same treatment for their children as for the children of any other group. Public schools exist for the public—for all the people, not just Southern white people. What Negroes want is public school integration.

EISENHOWER CRITICIZED

Dallas, Texas, October 19 (UPI)—Mrs. Franklin D. Roosevelt said today that President Eisenhower had shown a lack of leadership in dealing with school integration. She suggested he could show more leadership by calling together the leaders on both sides of the question.

Del Brook

MIXING JAZZ AND CIVIL RIGHTS—*Lionel Hampton (R), internationally acclaimed jazzman and bandleader, is congratulated by Kivie Kaplan on the purchase of an NAACP life membership. Mr. Kaplan is co-chairman of the NAACP life membership committee.*

Along the N.A.A.C.P. Battlefront

LOUISIANA BAN ON NAACP

AN injunction banning NAACP activity in the State of Louisiana was politically inspired, charges Mrs. Beretha A. Combre, president of the Louisiana State NAACP Conference.

State Senator William M. Rainach, leader of the White Citizens Councils in Louisiana and a candidate for governor, was behind the anti-NAACP injunction issued by a state court at Shreveport on October 9.

Campaigning on an all-out segregation platform, Senator Rainach, the NAACP leader said, "is seeking to purge Negroes from voters' lists throughout the state because he knows he cannot carry these voters in his race for the governorship." Moreover, she charged, the state senator believes "that his role in instigating the injunction will enhance his candidacy among white voters." This view, she said, has been repeatedly expressed in Louisiana newspapers.

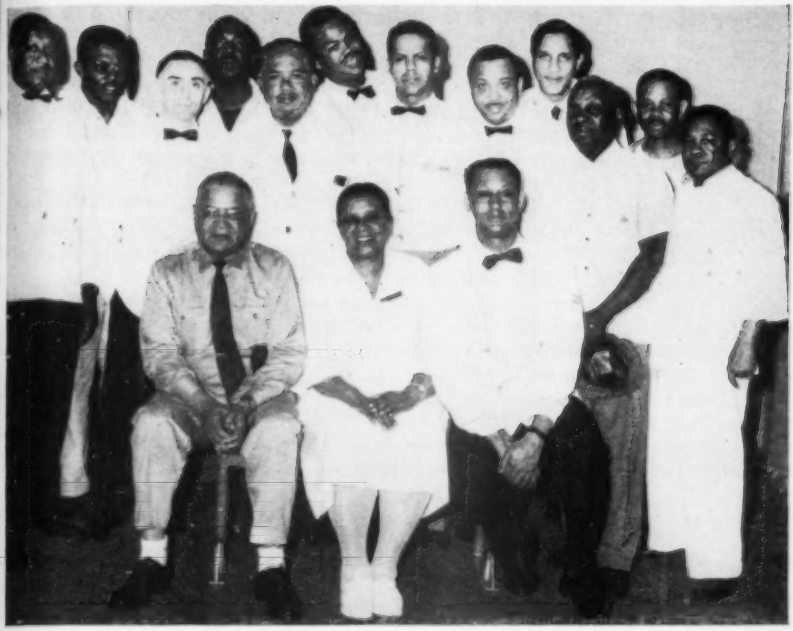
Robert L. Carter, NAACP general counsel, announced that the Association will seek to have the injunction dissolved at a hearing scheduled for the district court at Shreveport.

The NAACP in Louisiana, as elsewhere in the South, has spearheaded a drive to increase the number of registered Negro voters and has resisted efforts to purge the lists. The Association is now engaged in a campaign to secure a registration of 3,000,000 Negro voters in the South by November, 1960.

The injunction was ordered on the eve of the 13th annual NAACP conference in Louisiana, slated for Shreveport, October 10-11. Action came so quickly that many NAACP delegates could not be notified. John A. Morsell, assistant to the NAACP executive secretary, was scheduled to deliver the keynote address.

However, the meeting was not held. "The NAACP is a peaceful and lawful organization which resorts to the courts of the land when the constitutional rights of Negroes are in jeopardy," Mrs. Combre said. "We have and shall continue to comply with the injunction."

This is the second time within three years that state action has been invoked to suppress the Association in Louisiana. On March 28, 1956, an injunction was issued restraining NAACP activity in the state on the ground that the organization had failed to file a list of its members and contributors



NAACP COMMITTEE OF THE S.S. UNITED STATES—*This committee launches annual drives to enroll memberships and to collect contributions for the NAACP. They collected $1,000 in 1958 and have obtained three life-membership subscribers. Pictured (standing from L) are James Plater, Ellis Freeman, William Livares, F. Norman, Maurice Vosges, C. Jackson, Guillermo Ryan, Tanner Smith, Raymond Cherry, Henry McKenzie, Virgil Ellis, Heriberto Borrero, (seated) John Dudley, chairman, Josephina Santiago, and Oswald Bonnitto, co-chairman. James Platter organized the first NAACP Committee aboard the S.S. United States five years ago. Life membership subscriptions are in charge of Guillermo Ryan.*

JUNIOR JOINS UP—*Dr. Arthur Earl Horne, Sr., Memphis, Tennessee, took out an NAACP junior life membership for his son, Earl Jr. Dr. Horne is a subscribing NAACP life member.—J. Edward Bailey III Photo*

with the secretary of state in accordance with provisions of a 1924 statute enacted to curb the Klu Klux Klan.

On November 26, 1956, the Louisiana Court of Appeals ruled that the lower court injunction was null and void and should never have been issued. The ruling was on the technical point that since the NAACP had filed a motion in the federal court prior to action by the state court, the latter bench had no right to hear the case or issue an injunction until the federal court acted.

Following this ruling, NAACP activity was resumed in certain cities in the state during 1957. Before the original injunction was handed down in 1956, there was 65 local branches with a membership of 12,800. There are now 12 branches with a total of 4,000 members in the state.

The present injunction was issued on the basis of the 1924 anti-Klan statute and on a new law passed in 1958 requiring all state groups affiliated with national organizations to file affidavits that no member of the governing body of the parent organization is a member of any organization listed as subversive by the House Un-American Activities Committee. The NAACP last year filed suit in the United States District Court seeking a declaratory judgment that the statute is unconstitutional and an order enjoining state officials from enforcing it. The suit is still pending.

FREEDOM FUND DINNER

MISS MARIAN ANDERSON will be the guest of honor at the third annual NAACP Freedom Fund Dinner to be held in the Hotel Commodore in New York City, December 6, 1959.

Announcement of the celebrated singer's participation in the gala $100-per-couple dinner was made by Jackie Robinson, co-chairman with Mrs. Margurite Belafonte, of the Association's 1959 Freedom Fund campaign. Meanwhile more than 100 members of the dinner sponsoring committee launched an active ticket-selling campaign with a view to filling to capacity the vast ballroom of the Hotel Commodore.

Heading the general dinner committee in this sales campaign are Dr. George D. Cannon and Cornelius McDougald, New York attorney. Co-chairmen of the committee include Kivie Kaplan, Duke Ellington, Mrs. Effie Gordon, George Gregory, Oscar Hammerstein, II, Miss Rose Morgan, Dr. Alf E. Thomas, Jr., Dr. Harry J. Greene, and Dr. Cecil Marquez. The dinner this year is expected to top those of former years. The committee has set a goal of 1,600 dinner guests for the occasion.

FBI REPORT ON PARKER LYNCHING

GOVERNOR J. P. COLEMAN of Mississippi and the Pearl county district attorney have ignored an NAACP request that the evidence gathered by the FBI in the Mack Parker lynching case last April be submitted to the grand jury.

Cecil Layne

FREEDOM QUARTET—*The four principals bearing major responsibility for the NAACP Golden Anniversary $100-a-couple Freedom Fund Dinner, December 6 at the Hotel Commodore in New York City, are pictured here: (from L) Dr. George D. Cannon, Jackie Robinson, Cornelius McDougald, and Mrs. Margurite Belafonte. Mr. Robinson and Mrs. Belafonte are co-chairmen of the NAACP's 1959 Freedom Fund Campaign. Messrs. Cannon and McDougald are among the co-chairmen of the general dinner committee.*

Following announcement by district attorney Vernon Broom, on September 11, that he would not submit the FBI report to the grand jury, Mrs. Ruby Hurley, NAACP southeast regional secretary, sent a telegram to him charging that "failure to ask court action on FBI evidence is inexcusable." Citing a newspaper report of this announcement, she said: "We strongly urge you to reconsider your decision."

Moreover, the NAACP regional secretary pointed out that "the State of Mississippi has been grossly negligent in its protection of the rights of Negroes and is evidently unwilling to bring to justice the guilty parties."

The 367-page FBI report was submitted to the district attorney by Gov. Coleman for presentation to the grand jury hearing scheduled for November 2. Mr. Broom dismissed the report as "mostly hearsay" and announced that he would not place it before the grand jury.

In her telegram to the Governor, Mrs. Hurley urged him "to use the full authority" of his office "to assure the safety and rights of all citizens in Mississippi and to take all possible steps to get court action" in the Parker lynching case.

DOLLARWAY SCHOOL SUIT

THE U. S. District Court has been asked to require the Dollarway, Arkansas, school board to act within ten days upon the request of three Negro students for admission to the all-white school.

Robert L. Carter, NAACP general counsel, and George Howard of Pine Bluff filed a motion in the federal court in Little Rock on behalf of the children who previously had been ordered admitted to the Dollarway school only to have the lower court's decision overruled by the U.S. Court of Appeads.

The motion, filed on September 28, asked that the school board be ordered into court should it fail to act upon the applications of re-assignment within 10 days. Under the pupil placement law, any student dissatisfied with his assignment may apply for re-assignment. The law requires the school board to hold a hearing within 30 days and give a prompt decision.

Schools in Dollarway had remained closed until after September 21 when the Court of Appeals rescinded a ruling by District Court Judge Axel J. Beck ordering the admission of three Negro pupils to the white school. The schools were re-opened on a segregated basis. The present action seeks the re-assignment of the three pupils to all-white Dollarway schools.

Mrs. William Barton March, Board Chairman of LETTERS ABROAD, which is a non-profit, international people-to-people program, wants the names and addresses of American Negro youth who may wish to correspond with young people and students in Africa and Asia. The correspondents must be between the ages of 18 and 25. Write Letters Abroad, Inc., 45 East 65th Street, New York 21, New York.

What the Branches Are Doing

Arizona: The Mount Calvary Baptist Church of Tucson honored its pastor, the Rev. Mr. T. S. Jackson, by presenting him with an NAACP life membership plaque on September 6.

California: Mrs. Ruby Williams, president of the PASADENA branch, Rev. George Garner III, Mrs. Lillian Mims, and Melvin Williams reported on the fiftieth anniversary convention of the NAACP held in New York City July 13-19.

Georgia: The eighteenth annual meeting of the Georgia State Conference of Branches was held at AUGUSTA November 13-15. Sessions were held at the Tabernacle Baptist Church; youth council and college chapters met at Paine College.

Illinois: The CHICAGO branch launched two of its biggest annual undertakings September 26-27: annual Tag Day, conducted by the Womens Auxiliary, and the annual membership campaign. Goal of the membership drive is 35,000 members under the direction of Willis A. Thomas, secretary-treasurer of Local #356 of the Hotel and Restaurant Employees Union, AFL-CIO.

Mrs. Cora Carroll, mayor of Bronzeville, and Rev. Dorothy Sutton Branch, have been named co-chairmen of the register-and-vote campaign of the Chicago branch.

Michigan: The report of the executive secretary of the DETROIT branch covers such items as housing discrimination, police-community relations, crime in the Negro community, and registration and voting. Three incidents of particular importance occurred during the summer months. The Clavon incident on the westside of Detroit in which a Negro youth took a policeman's gun; the incident involving officers of the Vernor precint station in which they alleged they had been attacked by eight Negro youths and the youths assertion that they had been beaten in the Vernor station by police; and the incident involving eleven Negro youths arrested for attacking three white men as they came from a bar at 14th and McGraw. These incidents caused new strains in the area of police-community relations.

Minnesota: The youth group of the MINNEAPOLIS branch held a dance at the Phyllis Wheatley House on September 9. It was well attended and the group netted $50.

Cecil Layne

NAACP EXECUTIVE SECRETARY ROY WILKINS *accepts a $500-NAACP-life-membership check from Mrs. Louise Fisher Morris of New York City. Mrs. Morris is a long-time friend and supporter of the Association and has served for many years as president of the Utility Club, New York City.*

Cecil Layne

OFFICERS OF THE THETA CHAPTER, *national sorority of Phi Delta Kappa, Brooklyn, N. Y., have just made final payment on PDK's NAACP life membership to Mildred Bond, NAACP national office. The presentation was made during the opening meeting of the chapter at the sorority house on Park Place in Brooklyn. Pictured (standing from L) are Mrs. Harriet Reed, Cleo Reed, Grace Racker, Mildred Bond, Carrie Smith, Ollie Porter, Ethel Parsons, (seated) Hortense Brabham, Gertrude Brown, Jessie Turnquest, Edna Harrison, and Peyton Watkins.*

New Jersey: The branch of the ORANGES AND MAPLEWOOD gave its second dinner dance on October 29 at the Suburban Hotel, honoring Jackie Robinson as the "Man of the Year."

After a series of conferences between the *JERSEY CITY* branch and the local board of education, the half-session classes in some of the local public schools have been disbanded.

The Jersey City branch launched a "registration and vote campaign" the first of September as a part of its general educational program.

Fred W. Martin, a member of the Jersey City board of education, and Dr. Richard T. Frost, professor of political science at Princeton University, were speakers at the regular September monthly meeting of the Jersey City

branch. Dr. Frost, the guest speaker, spoke on the various forms of city government.

New York: The JAMAICA branch is sponsoring a series of lectures on Negro history, October 1-November 5, at the Queens Borough Public Library, Jamaica. Lecturers for the series are Dr. John Hope Franklin, Brooklyn College; John Hendrik Clarke, American Society of African Culture; Dr. Alphonse Heninburg, West Hempstead High School; Dr. Hugh H. Smythe, Brooklyn College; Robert Carter, general counsel NAACP; and Mrs. Gertrude McBrown, lecturer and writer. Additional speaker for the series are Dr. James Egert Allen, human relations consultant, New York City; James T. Harris, assistant executive director, American Society of African Culture; and Dr. Deborah Partridge, instructor at Queens College.

Mrs. Claire Foster, head of the branch educational committee, and Harold Tucker, chief librarian at the Queensborough Public Library, are co-sponsors of this interesting lecture series.

Arthur B. Spingarn, president of the NAACP, was honored by the BRONX branch at a five-dollar-a-plate testimonial dinner on October 18. The testimonial dinner, a part of the branch's Golden Golden Jubilee anniversary celebration, was held at Chinatown's famous Port Arthur Restaurant.

Wisconsin: NAACP branch director Gloster B. Current delivered the keynote address at the annual "kickoff rally" of the MILWAUKEE branch on September 13. The branch, according to president Eddie Walker, is seeking 5,000 new members this year.

Richard Allen Green, born February 19, 1959, grandson of Kivie Kaplan, one of the heads of the NAACP life membership committee. Baby Green is the 22nd member of the Kaplan family to become a fully-paid NAACP life member. Green is the youngest fully-paid NAACP life member.

Membership workers of Orange County, Fla., branch receive plaques from NAACP field secretary Robert Saunders (R). These workers brought in the largest number of branch members.

These thirty-eight loyal NAACP members were special guests of Mrs. Margurite Belafonte (center) during the annual freedom fund rally of the North Carolina State Conference.

Charles Hawkins, president of the Orange County, Fla., branch receives a trophy from NAACP field secretary Robert Saunders (R) for the outstanding work done by his branch.

Mt. Calvary Baptist church, Tucson, Ariz., honors its pastor, Rev. T. S. Jackson, with an NAACP life membership plaque. Pictured (from L) are Creed Taylor, life membership chairman of local branch; Rev. Jackson; deacon Charles Wilson, and branch president Clifton P. Lander, Jr.

Philadelphia, Pa., branch receives a $50 contribution from George Cornish of the American Legion, Post #292. Charles Polk, commander of the Post, presents check to Stanley Shotz (L) treasurer of the local branch. In the center is Harold Pilgrim, Legion member.

Ralph Flowers (R) takes out an NAACP life membership in memory of his wife, the late Mrs. Ruth Flowers. Otto Rutherford, life membership chairman of the Portland, Oregon, branch is receiving the check.

College and School News

The Center for African Studies of the NEW SCHOOL FOR SOCIAL RESEARCH is now in its fourth year. Activities include regular academic courses, round tables with audience participation, symposia for exchange of ideas among experts, and study of African literature and art.

■

LINCOLN UNIVERSITY (Pa.) is operating an in-service institute for mathematic and science teachers in junior and senior high schools under the sponsorship of the National Science Foundation. The institute opened September 16 and will run until May 30, 1960.

■

The State of Connecticut Commission on Civil Rights, Hartford, has issued a "Comparative Study of Negro and White Dropouts in Selected Connecticut High Schools," by Henry G. Stetler.

"This is a racial comparative study of white and Negro pupils who dropped out of 12 junior and senior high schools located in Hartford, New Haven, Bridgeport and Waterbury, Connecticut, during the school year 1956-57. . . . The overall Negro dropout rate was about 60 per cent greater than that of whites."

■

Negro children go through school without grasping any reason why they should study, because they can see few career opportunities open to them, says Miss Marian Anderson, concert contralto, in the October LADIES' HOME JOURNAL.

Miss Anderson is one of eight prominent laymen and leading educators who debate the question: "Is

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DIRECTOR of ADMISSIONS and PLACEMENT

College Education a Right or a Privilege?" The panelists are concerned with whether education beyond the high school should be made available to all young people—through wholly tax-supported schools — or should it be a privilege to be earned by ability.

■

William B. Bradley, head of the newly-created department of physical education at FAYETTEVILLE STATE TEACHERS COLLEGE, was awarded the Doctor of Physical Education degree by the University of Indiana on September 1. He is one of three new doctors added to the Fayetteville faculty this year.

■

First classes for the new million-dollar Interdenominational Theological Center at GAMMON SEMINARY were held on September 16. The Center came into being on June 6, 1958, when the Sealantic Fund of New York appropriated $1,750,000 for its establishment; along with an additional $500,000 from the General Education Board.

The four schools participating in the Center are Gammon, Methodist; Morehouse School of Religion, Baptists; Phillips School of Theology, Christian Methodist Episcopal; and Turner Theological Seminary, African Methodist Episcopal.

■

VIRGINIA STATE COLLEGE reports twenty-seven staff appointments. These appointments represent additions and replacements of staff members who are on leave or who have resigned.

■

The employees of the New York City Transit Authority presented a check for $4,611.44 to the UNITED NEGRO COLLEGE FUND on August 28. This represented the second largest voluntary collection ever taken in at the Transit Authority.

■

Edward Eaves, an August graduate of ATLANTA UNIVERSITY with a master's degree in French, has been awarded a Fulbright scholarship for the 1959-60 academic year. Mr. Eaves will serve as an English-language assistant at the Ecole Nationale Professionelle, Henri-Brisson, at Vierson Ville, France.

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Write
DIRECTOR OF ADMISSIONS

SPELMAN COLLEGE reports eleven new faculty appointees for the academic year 1959-60.

■

Starting this fall VIRGINIA UNION UNIVERSITY began giving credit for the televised Continental Classroom course in modern chemistry. Dr. John F. Baxter, chairman of the chemistry division of the University of Florida, is conducting the course.

The university division of education and psychology has undergone some course reorganization in effort to better prepare students for elementary and secondary teaching. Dr. Walter G. Daniel, director of the division, says that purpose of the course reorganization is to implement the plans for more adequate preparation of secondary school teachers.

The university is a member of the University Center of Virginia, which affiliates it with other major Virginia institutions of higher learning.

The Danforth Foundation grant of $11,000 for the improvement of the university library has been invested in new stacks built on a balcony over the reserve room.

■

Twenty-two persons have been appointed to the MORGAN STATE COLLEGE faculty, one at the rank of associate professor. Of the appointees, four are filling new teaching positions; the others are replacing former faculty members or serving as substitutes for teachers on leave.

Dr. Martin D. Jenkins, president of Morgan, will lecture at educational centers in seven major overseas countries on a two-month state-department-sponsored cultural exchange program tour.

While abroad, Dr. Jenkins will also attend the inauguration of President William V. S. Tubman of Liberia as the personal guest of the Republic's chief of state, January 3-7, in Monrovia, Liberia.

■

DILLARD UNIVERSITY lost the second of its founding trustees in a month with the death on September 13 of Monte M. Lemann, 75, nationally-known New Orleans attorney and community leader.

Edgar B. Stern, Sr., president of the Dillard board since its organization in 1930, died on August 24.

Dr. Edward E. Riley, Jr. has been appointed dean of instruction to succeed Dr. John S. Smith, who has accepted the presidency of Illinois Wesleyan University. The new dean, who has been on the Dillard faculty since 1956, is a graduate of Syracuse University, Oberlin College, and Brown University.

Dr. Albert W. Dent, president of Dillard, has been named to represent the National Tuberculosis Association at the meeting of the International Union Against Tuberculosis in Istanbul, Turkey, September 11-18.

■

TWO CENTRAL STATE COLLEGE faculty members have recently been awarded doctorate degrees. Mrs. Anna M. Terry, associate professor of music and chairman of the department of music, received her Ph.D. degree from Boston University

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on June 7. Richard D. Kidd received the Ed. D. degree from Indiana University.

■

MOREHOUSE COLLEGE has added five new teachers to its faculty this year: Dr. Arthur Banks, social sciences; Elnora Chesterman, English; Homer Edwards, humanities; Dr. O. L. Futch, history; and Mrs. Eleanor Groves, English.

■

JARVIS CHRISTIAN COLLEGE announces the appointment of fourteen new staff members for the current academic year.

Jarvis has received $8,055 from the National Defense Student Loan Fund. This sum will enable approximately 125 students to receive loans ranging from $50 to $250 each. Recipients of loans are selected by the college.

Jarvis has been approved for the training of veterans under the provisions of Public Law #550, 82nd Congress, for the courses proposed in the Jarvis *Bulletin 1958-1960.*

■

The natural science center for young people at THE AMERICAN MUSEUM OF NATURAL HISTORY, which had been closed during September, reopened on October 1 with new exhibits and a host of live animals through which New York youngsters are offered a lively introduction to the study of local wildlife.

Two evening courses in astronomy for the layman, one an introductory course and the other designed for those who have already acquired a basic knowledge of the subject, started at the Museum on September 29.

■

The Rev. Dr. James H. Robinson, founder and senior minister of the Church of the Master, New York City, was guest speaker at the united Sunday evening Protestant program at BOSTON UNIVERSITY'S Marsh Chapel on September 27. His topic was "The Urban Dilemma—a Modern Frontier."

Dr. William O. Brown, director of the university's African Research and Studies Program, has been elected president of the African Studies Association.

The university's African Research and Studies Program has received a three-year contract from the International Cooperation Administration to inaugurate a program for ICA senior personnel which will involve training in Boston, Europe, and

Reeves Studio

TO STUDY ABROAD—*Jeanelle Stovall (center), a former Merrill scholar, briefs Delores Betts (L), a graduate of the Langston High School, Danville, Virginia, and Herschelle Sullivan, a graduate of South Hills High School, Pittsburgh, Pennsylvania, for their stay abroad next year. Both young ladies, students at Spelman College, Atlanta, Georgia, are recipients of Charles E. Merrill, Jr., foreign travel grants for 1959. Object of the fellowship is to enable the grantee to broaden herself culturally through the experience of living abroad. Their travel and study will be done under the guidance of Mrs. Irene Jackson, acting head of the college French department.*

Africa under Boston University supervision. This $425,000 program is the first instance where the federal government has turned to a university for assistance in preparing a sizeable group of officials for work in Africa.

■

Forty-five faculty members and trustees of LIVINGSTONE COLLEGE spent September 10-12 in a workshop-retreat at Camp Dorothy Walls, Black Mountain, North Carolina, as a preliminary to the current school term.

The Hon. J. Benibengor Blay, a member of the Ghana parliament and a participant in the foreign leader exchange program of the International Education Exchange Service of the U. S. State Department, was guest September 6-8 of Livingstone.

■

Dr. George D. Kelsey, professor of social ethics at Drew University, Madison, New Jersey, was guest consultant for the fall orientation retreat for faculty and freshmen at BISHOP COLLEGE.

Dr. Ernest C. Estell, Sr., president of the Baptist Missionary and Educational Convention of Texas, has announced completion of plans for the launching of a $400,000 capital-funds campaign for Bishop during the coming fall and winter months.

ATTY. WILLIAM A. MARSH, JR. *(L), vice-president of the Durham, N. C., branch receives NAACP life membership checks: $50 for the Mt. Zion Baptist church from W. J. Gibson, $50 from Dr. W. H. Fuller, and a $500 check from Withro Higgins for the Mt. Vernon Baptist church.*

Cecil Layne

WE SWING TOO— *Two Metropolitan (N.Y.) chapter Jack and Jill committee members "dig T-Bone sound" of Steve Pulliam. Session was held at the Waldorf Astoria Hotel when final plans were made for Jazz Civil Rights Part II, held at the Birdland on October 25 for the benefit of the NAACP. At left is Mrs. Marjorie Rochester, with Mrs. LaValla Simmons standing at the right. Talent in the Birdland concert included "Count" Basie, Joe Williams, and Timmie Rogers.*

Book Reviews

FAMOUS TRAGEDIAN

Ira Aldridge: The Negro Tragedian. **By Herbert Marshall and Mildred Stock. New York: The Macmillan Company, 1958. VIII+355pp. Illustrated. $7.50.**

To colored people who truly know the American experience in terms of hunger and struggle it is partly understandable that typical American biographers have not come forth with the account of famed tragedian Ira Aldridge such as we now have from Herbert Marshall and Mildred Stock. It is not merely that Aldridge was a Negro, as these authors are quick to state; it is how he managed to transcend the severe limitations (subsequent to being born Negro), which exiled him from his native land, that has caused theatre historians to attempt to bury him in oblivion. For Aldridge to be authoritatively established as the great actor he was would create confusion in the sacred cow pasture.

The "Swedish Nightingale" Jenny Lind, who studied voice with Aldridge's second wife, Amanda Paulina (also Swedish), thought him the greatest Othello of all time. His first wife, born Margaret Gill on December 17, 1797, the daughter of an English stocking-weaver, would not hear the suggestion that her famous husband visit the United States in 1858. She was, so Aldridge wrote his friend Dr. James McCune Smith, rooted in prejudice against Americans on the basis of the slavery issue. Each of his four children by Amanda, whom he married when she was 24 and he 51, was talented. In brief, everything Aldridge did from siring mulatto children to succeeding in vitalizing Shakespeare is something of an offense to race and sex taboos of centuries standing in the heart and headquarters of the Free World. Aldridge, moreover, was not out to defy racial lines as such. He had a yearning and genius for the stage. There was nothing wrong with him or his color. There was something wrong and evil about the culture in which he was born. So he left it and became famous.

The excavation of the fame of Ira Aldridge by Mr. Marshall and Miss Stock in itself presents a cast of heroes and villains, or responsible and irresponsible people, playing various roles. Jean Blackwell, curator of New York City's famed Schomburg Collection, was for Miss Stock a link to Owen C. Mortimer, an enthusiastic student of Aldridge in the graduate school at Northwestern University. Out of the correspondence which developed between Miss Stock and Mr. Mortimer has come the Ira Aldridge Society, dedicated to restoring Aldridge's name to its rightful place among the monu-

ments to dramatic acting. Frederick O'Neil, whom not to have seen on stage is not to have witnessed modern acting at its best, steered Miss Stock to Mr. Marshall as she followed the trail of Aldridge to England. A Negro journalist and Londoner, Edward Scobie, a close and helpful friend of Aldridge's older daughter (Amanda Ira) during the last days of her long life, supplied valuable information. Another Negro student, W. Napoleon Rivers, Jr., uncovered a classic example of leap-frog translation committed by Harvard University Professor F. A. de-Sumichrast. Collating the French text with deSumichrast's 24-volume English translation of Theophile Gautier's works, Mr. Rivers discovered that the professor had deliberately skipped over Gautier's comments on Aldridge. Upon further investigation, Rivers found that two scholarly shepherdesses who filed dissertations at Bryn Mawr in 1922 and 1927, respectively, skipped likewise. Each dissertation, of course, was a treatment of Gautier's works. Mr. Rivers reported his findings in *The Crisis* (January, 1932, pp. 459-460). Other "authorities" have compounded the confusion about Aldridge in various places and ways, from sketches written for encyclopedia to fictionalized accounts.

In authenticating Aldridge's claim the authors use three basic sources: the *Memoir and Theatrical Career of Ira Aldridge, the African Roscius,* an anonymous publication brought out in London in 1849 by J. Onwhyn, and possibly inspired by the actor himself; an article written by Aldridge's schoolmate friend, Dr. James McCune Smith, which ran in the *Anglo-African Magazine* of January, 1860; and Sergi Durylin's *Ira Aldridge,* brought out by the State Publishing House, Moscow-Leningrad, 1940. Where possible, the authors indicate, they went to Durylin's original sources to offset what has been said to be an emphasis on favorable criticism of Aldridge. An English writer, the late Cyril Bruyn Andrews, attempted in the 1930's to write a biography from materials furnished him by Aldridge's daughter. Andrews' unpublished manuscript and notes were put at the disposal of the authors. In addition to these, playbills and newspapers have been used extensively. The biography presented here, therefore, brings together an enormous amount of seeking and sifting.

Ira Aldridge applied for citizenship in England in 1863; an official document granting his request establishes his birthdate as July 24, 1807. He was born in New York. Sixty years later, in August, 1867, he died at Lodz, Poland, a small city of 35,000, where his body lies buried in the Evangelical Cemetery. Over his grave, kept by the Society of Polish Artists of Film and Theatre, has been erected a tombstone in the form of a cross.

It is pointed out in Max Lerner's *America as a Civilization* that the contemporary individual "finds little value placed upon growth through suffering, nor (despite the Christian base and overtones of the culture) is he likely to learn that it is by a series of deaths that men have reached fulfillment in life." The trail of Ira Aldridge as traced and in great measure clarified by authors Marshall and Stock describes the life cycle of suffering and fulfillment. In London, by 1825, he appeared at the Coburg Theatre in *The Revolt of Surinam, or A Slave's Revenge.* But a hostile press representing the voice of

Crisis readers possessed of a reading knowledge of Ukrainian will find an interesting account of Aldridge's friendship with the "bard of the Ukraine," Taras Shevchenko (1814-1861), in Yaroslav J. Chyz's *Shevchenko* (New York, 1955), pp. 18-24.

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London society drove him into the provinces, where he was well received. He built a repertoire, using problem plays, which turned on a basic and controversial issue of his day: slavery. Mastering the roles offered by plays like *Oronooke*, *The Padlock*, and *The Slave*, he then went on to others. He was driven from the stage of the Covent Garden Theatre in London by abusive, derisive criticism. This punishment he absorbed, and on the strength of the acceptance he gained among the common people, he rose in stature as an actor. Hence by the time he took his first continental tour in 1852, he was moving over the stage in Shakespeare's tragic roles: Othello, Macbeth, Shylock, Lear. As he performed in the big and little cities of Europe, the criticism in high circles was favorable. He was giving to Shakespearean characterization a realism bred of travail and bringing to himself honors and decorations beyond his wildest dreams. He humanized Shylock and carried Shakespeare to St. Petersburg and to the people in the provinces of Russia.

The evidence supporting Aldridge's justly deserved fame—exhibited here through illustrations, playbills, commentary and documents—is too overwhelming to be buried by little minds. Mildred Stock and Herbert Marshall have turned a rewarding labor of love into a book of rare value. One wonders what the proposed film to have been based on his life would have come to, and where. The project ran aground with Paul Robeson's troubles with the U.S. State Department.

Henry F. Winslow

HENRY F. WINSLOW teaches English at Morgan State College, Baltimore, Maryland.

***W. E. B. Du Bois: Negro Leader in a Time of Crisis.* By Francis L. Broderick. Stanford University Press, 1959. XIII+259pp. $5.00.**

As sure as day follows the night many more books will be written on W. E. B. DuBois, but Francis L. Broderick's recent study will remain as a primary guide to one of the most controversial Negroes in recent history. Broderick's scholarly study was begun as a doctoral thesis under the direction of Oscar Handlin at Harvard University. For many who have looked forward to a general biography of this noted man, Broderick's study will be a disappointment. Though the author refers to his book as a study of the public career of DuBois, it is instead an ideological essay based largely on the published writings of DuBois which have appeared mainly in his eighteen books, fourteen years (1910-1934) of *The Crisis*, and numerous newspaper articles. Some of the unevenness in the book was beyond the author's control because after his research was in progress, Dr. DuBois closed his papers to outsiders when he was indicted in 1951.

Since Dr. Broderick did not have such excellent scholarly studies as the recent work of Augut Meier to help him through the maze of Negro thought in the 1920's and 1930's, as he did for the earlier period, it is difficult to understand why he didn't seek more aid from contemporaries who have worked

with DuBois: Dr. Irene Diggs, A. Phillip Randolph, and Dr. Rayford Logan, to mention only a few. The period after 1910, as a result, lacks the necessary human dimension which even an ideological study needs.

Because Broderick has stuck so close to published source material, it is not surprising that he should, in evaluating DuBois's importance to Negro history, rank as DuBois's first achievement the fact that his was the loudest voice in the large and sometimes quite dissonant chorus demanding equal rights for the Negro. This appraisal would hardly seem to justify the word "leader" in the subtitle of the book. If DuBois was a leader during the years of his editorship of *The Crisis,* it was not because he was the loudest but because he was the most effective in expressing the desires and aspirations of those he spoke for.

DuBois formed his ideology early in his career, a scheme to which he would add, subtract, and overlap although its ideo-foundation of ambivalence to white America would never change. With great skill Broderick has traced the thread of DuBois's ideas. As early as 1887 BuBois felt that educated Negro leaders, with the help of whites, should give direction in uplifting the masses. Nine years later DuBois first discussed at length his strong belief in the unity between the American and African Negroes and emphasized the necessity for Negroes to stand together and ununswervingly follow Negro ideals. And in 1899 DuBois urged the Negro masses to patronize Negro stores because he felt that if they did they could not be long ignored or mistreated. Thus by the end of the nineteenth century the framework had been built. If the consistency of DuBois's interests in the talented tenth, in a separate Negro culture, and in the colored-world community are kept in mind his apparent inconsistent actions take on a unified meaning. Though DuBois s star of destiny was to lead him through the camps of Booker T. Washington, the NAACP, Socialism, and Communism, he was never anyone's disciple but his own.

SHERMAN MERRILL

SHERMAN MERRILL is an instructor in history at Morgan State College, Baltimore, Maryland.

Caucasians Only: The Supreme Court, The NAACP, and the Restrictive Covenant Cases. By Clement E. Vose. Berkeley & Los Angeles: University of California Press, 1959. XI+296pp. $6.00.

This is an excellent, thorough, thoughtful study of the legal and community action underlying the *Restrictive Covenant* cases. The author considers in detail not only the specific circumstances which gave rise to particular lawsuits but the general social conditions which cried out for correction. He also discusses the concerted thought which went into planning the suits and their appeal. As an example of group action in defense of civil rights, it is a desirable, scholarly contribution.

There is a growing awareness of the role that organizations like the NAACP play in the defense of the individuals' rights as well as the welfare of society generally. Similar studies, more or less intensive, have recently been made and are being made in connection with other problems in society. If this reviewer were to utter any *caveat,* it would be that focusing on the group organization aspects of the historical development gives the impression that all has been planned almost to the extent of, let us say, the ten-year development plan of a major industrial corporation. In fact, however, the vagaries of life and litigation play an unexpected and often crucial role, so that in retrospect the history appears to be far more orderly than it did to those who were acting it

out at the time. Maybe, however, it is all to the good that the evolution is seen in retrospect. Without planned effort change would have been much slower. Moreover, the corporate managers who execute the well-planned ten-year blueprint probably often feel that life is as hectic and unpredictable as do civil-rights lawyers.

To prove that this reviewer read the book, or at least looked at the pictures, it should be noted that Phineas Indritz, whose picture appears at the bottom of p. 44 is labeled as Herman Willer and some individual, whom this reviewer does not know, is labeled as Phineas Indritz.

JACK GREENBERG

JACK GREENBERG is assistant counsel of the NAACP Legal Defense and Educational Fund, Inc.

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Lover Man. **Stories of blacks and whites by Alston Anderson. Foreword by Robert Graves, with illustrations by Denys and Judith Valentine. Garden City: Doubleday & Company, Inc., 1959. 178pp. $3.75.**

This title introduces the American public to a remarkable new writing talent. Robert Graves hails the author as "a born writer," and Mr. Anderson's vivid style as well as his ability to create characters who are alive and authentic supports Mr. Graves's appraisal. Mr. Anderson was born in Panama City of Jamaican parents, went to school in Kingston, Jamaica, moved to the United States at the age of 14, and attended a Negro boarding school in

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Réne Maran, the famous Negro-French novelist and Goncourt Prize Winner, has suffered a stroke. Even if he recovers, he will be unable to continue his work for months. In order to make it possible for him to convalesce without being harassed by material considerations, appeals are being made to his friends and readers for contributions—no matter how small. Checks should be made out to Camille René Maran, his wife, and mailed to 9, Avenue Frémiet, Paris 16, France, c/o Mrs. Vashti-Mercer Cook.

North Carolina. He has studied at Columbia University and at the Sorbonne in Paris, and served as a master sergeant in the U. S. Army.

The fifteen stories in *Lover Man* are about Negroes and their scenes are laid mostly in the South, with New York City and Germany as the other locales. The author creates a variety of people with names such as Mutton Head, Blue Juice, Miz Thomas, Big Boy, and James Jessup. Their stories are told in the first person and in such a way that we learn something of their lives—bawdy, humorous, sniggering, rowdy. *Lover Man* is a colorful and readable book.

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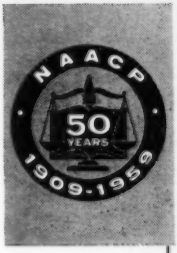

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